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An Independent Weekly For Canadians of Japanese Origin

# THE NEW CANADIAN

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*RECOMMENDED FROM KAMLOOPS*

## British Columbia Nisei Is Appointed Union Official

REVELSTOKE, B.C.—With the express purpose of organizing and representing the many hundreds of woodworkers of Japanese ancestry, Jiro Miyazawa, Canadian Nisei, has been appointed to the office of International Representative of the IWA-CIO labor union at the recommendation of the Kamloops Organizational Conference.

In his newly acquired role as officer of the trade union movement, Mr. Miyazawa will travel extensively in interior British Columbia to meet the many Japanese workers in the woodworking industry.

Commenting on his appointment, Mr. Miyazawa stated:

"It is only through joining the ranks of organized labor, who have accepted us as equals and who are striving to have this fact recognized by the community as a whole, that we can hope to gain our place as Canadians in this country of ours."

Mr. Miyazawa's present office is located at Nelson, B.C., from where he intends to visit localities where workers have expressed desire to join the labor union. Other parties interested in the movement may contact Mr. Miyazawa at the following address: Mr. J. Miyazawa, International Representative, IWA-CIO, Box 149, Nelson, B.C.

Mr. Miyazawa formerly operated a cleaning plant in Vancouver, B.C. During evacuation, he relocated to Sudbury, Ont., and then to Kamloops, B.C., where he is now employed in the sawmill industry.

## Reviewing The News

**Relocation**

The movement of Japanese evacuees out of British Columbia is showing signs of stalling. Relocation centres in various parts of the prairie and eastern provinces are almost full, with the result that further movements from B.C. have had to be delayed. The trouble is that the placement of these people, who have been brought to the relocation centres, is not proceeding as speedily or as smoothly as planned. To some extent this was to be expected, since the Department of Labor is now dealing with families less easy to relocate than those who moved early first.

Some of the families in relocation centres have too many young children in [illegible] families, the [illegible] to do heavy [illegible]. To make things worse, [illegible] who [illegible] for the past few years in the interior towns have become unaccustomed to any but the easiest kind of work. The [illegible] housing situation is not helping to solve the problem any.

The Department of Labor, which appears to be working under pressure to clear out the B.C. housing centres, is, it is believed, planning to establish another fair-sized relocation centre, probably in [illegible] Ontario.

**U.S. Legislation**

The American Niseis are making noteworthy progress in their [illegible] against racial discrimination.

They have succeeded in winning [illegible] on deportation proceedings [illegible] traders who are technically subject to deportation. There is a fairly good likelihood that legislation in the meantime will make it possible for them to [illegible] in the U.S. Evacuation Claims Bill, introduced by the Secretary of the Interior, stands a good chance of being enacted during the current session. The [illegible] and possibly the most important political move against [illegible] legislation is the introduction in the House of Representatives of a bill which would [illegible] Japanese race the [illegible] to become naturalized.

If this newest bill passes the Congress [illegible] act, it [illegible] make invalid [illegible] Japanese [illegible] on the [illegible].

[illegible] will be the [illegible] of California [illegible] aliens from [illegible] is said to [illegible] on the [illegible] against [illegible] for citi-[illegible]

[illegible] is the [illegible] which [illegible] of any [illegible] for citizen-[illegible] that is [illegible] Kitagawa [illegible]

## Over 500 New Denverites Move East in July; Orchard Is Quiet

### Graduate Nurse Wins Prize for High Marks

FORT WILLIAM, Ont.—At a recent graduation exercise held at St. Joseph's General Hospital School of Nurses in Port Arthur, Miss Martha Kayahara was awarded the Nurses' Alumnae of St. Joseph's Prize for the highest standing obtained in theoretical examinations.

Miss Kayahara, formerly of Vancouver, B.C., enrolled at the nursing school in September, 1943. She is planning to take a post-graduate course in nursing next spring. Meanwhile she will be employed at St. Joseph's General Hospital.

She is the eldest daughter of Mr. and Mrs. Saichiro Kayahara of Fletcher, Ont.

### Former Mission Girl To Practise Medicine

TORONTO, Ont.—A Canadian Nisei, Dr. Misao Yoneyama, has recently opened a medical office here at 111 College St.

Dr. Yoneyama, a graduate of the University of Alberta, is the daughter of Mr. and Mrs. Rikizo Yoneyama of Edmonton, formerly of Mission, B.C.

Miss Yoneyama has a sister who is practising dentistry in Alberta.

HONOLULU, T.H.—Several Nisei Americans who withdrew their candidacy under pressure at the outbreak of war, are re-entering territorial political contests, the Pacific Citizen reported July 27.

### Commission Employees Tend Ownerless Vegetable Gardens

NEW DENVER, B.C.—The once congested Japanese settlement in the "orchard" is now but a ghost of its former self after an unparalleled exodus of 543 persons (from New Denver and Rosebery) during July.

The First and Second Avenues, the School Road, the pretentiously named Marine Drive all show many unoccupied houses with ghostly uncurtained windows that stare at the evergreen trees and the vigorously thriving vegetable gardens.

Ownerless gardens are being tended by workers employed by the Japanese Division.

Along the lakes, well-tanned children are still at play, but their number is nothing like what it was before. Only a handful of young people are left. They are employed as teachers or as hospital aides.

The Lakeview High School is to merge with the local "hakujin" high school, while the Orchard public school is expected to carry on with a reduced staff.

**DEPARTURES**

July 16 was a memorable and a sad day to a great many New Denverites. For on that day a large group of 272 persons left here on five buses and three trucks for Slocan City, where they were picked up by a specially chartered train for Neys and surrounding district.

At the send-off in New Denver, hundreds of men, women and children crowded around the departing friends and relatives to say goodbye, while the P.A. system supplied a background music of Japanese folk songs. Perhaps they would meet again, perhaps not; but all were finding it pretty hard to break away after four troubled years of living together.

This was followed by the departure of another 175 people in two groups, on the 18th and 23rd.

Their destinations were scattered from Moose Jaw in Saskatchewan to Montreal. The majority went to the relocation centres, 272 to Neys, 26 to Farnham, 17 to Summerville, 60 to Moose Jaw, and 33 to Transcona.

### Killed Instantly As Lumber Truck Overturns

NEYS, Ont.—Takemi Taguchi, 18, was killed instantly when a truck hauling a load of logs overturned on the road between Pigeon Lumber Camp No. 76 and the Dept. of Labour's relocation centre at Neys on July 25.

The driver jumped clear of the truck but the Nisei riding on the same truck was caught in the falling logs which crushed his chest. He was employed at the Pigeon Lumber camp and was on his way to visit his family at Neys.

The coroner's inquest was held on the 26th, followed by the funeral service on the 28th at the relocation centre, Rev. T. Tsuji of Toronto officiated.

The Nisei is survived by his mother, Mrs. M. Taguchi; brother, Shigeru; and two sisters, Mrs. Jack Tehara of Hamilton and Fumiko Taguchi.

NEYS, Ont.—When over 650 persons sit down to a meal in one mess hall, it is a spectacle. To the residents of the relocation centre at Neys, it is even repeated three times a day.

The mess hall is a spacious building inside the barbed-wire enclosure. This was formerly in use for the German prisoners.

To the mess hall, it is a two-block walk over sandy soil for those housed outside the enclosure. Family groups begin their trek about half an hour before mealtime, and the queue, four or five wide, sometimes stretches half a block long before the doors are opened.

The kitchen staff includes 57 persons. About 20 of them are pretty Niseiettes who wait at the tables with remarkable efficiency.

Rates have now been established for board at the hostel. Men employed outside the relocation camp are required to pay for their families' board at the following rates: dependents over six years, 60 cents a day; under six years, 30 cents; and babies under nine months, free. The payments begin with the second month of employment.

## Repatriates Awaiting Boat May Be Permitted to Remain in B.C.

LEMON CREEK, B.C.—The Minister of Labor, Humphrey Mitchell, informed the repatriate group here by a wire on July 21 that those who must await the next (4th) repatriation boat will be permitted to remain in British Columbia, provided arrangements for the next boat can be completed at an early date.

The Minister's wire was in reply to a protest from repatriates who applied too late to be included in the third repatriate group, and who were recently faced with orders to move to the Moose Jaw hostel while awaiting repatriation. The third group of approximately 1,500 persons are expected to leave August 2 on the U.S.S. General Meigs.

The wire said, however, that if the next boat is delayed, other arrangements may have to be made.

At last report, there were 1,125 repatriation applicants from Slocan districts. Of this number 760 [illegible] from Slocan and [illegible] from Lemon Creek are scheduled to leave on the August boat, leaving about 365 who must await the next boat.

In addition to the 760 from Slocan districts, 12 persons from New Denver, 52 from Rosebery, and more than 500 from Tashme are expected to leave on the 2nd boat.

### Says U.S. Niseis Resettling Successfully

VANCOUVER, B.C.—Japanese Americans returning to their homes on the West Coast are becoming re-established successfully in spite of initial acts of violence against them, Professor Elmer Smith, assistant professor of anthropology at the University of Utah, told the University of B.C.-sponsored Inter-Cultural Relations Workship on July 25, according to the Vancouver Sun.

Prof. Smith said that Japanese Americans displayed "great courage" in returning to their former communities and making their way in the Middle West against distrust and fear on the part of white Americans, after themselves experiencing "mixed emotions of fear, frustration and anger" in American relocation centres.

Prof. Smith served 18 months as community analyst for the War Relocation Authority on Minnedoka, Idaho, and later conducted a survey on the Pacific coast of mental attitudes and problems of Japanese Americans returned to their former communities. He is considered one of the foremost authorities on Japanese American problems.

## Bill Introduced in U.S. Congress To Enable Issei Naturalization

WASHINGTON—A bill which will remove racial restrictions from the right of naturalization and which will permit loyal aliens of Japanese ancestry and other aliens still barred by law to become American citizens, was introduced in the House of Representatives on July 24 by Delegate Joseph R. Farrington of Hawaii. This information was released by the national headquarters of the Japanese American Citizens League.

Designated as HR 7128, the bill has been referred to the House Committee on Immigration and Naturalization. The bill will open the right to naturalization for all regardless of race or national origin and places all who are now barred on an immigration quota basis.

Mike M. Masaoka, who is now in Washington as a representative of the JACL Anti-Discrimination Committee, Inc., expressed the opinion that the bill was introduced too late for action in this session but pointed out that there would be an opportunity for public education on the merits of the proposal.

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# Applying for Naturalization

The last in the series of six articles on Canadian citizenship by Judge Walter J. Lindal appears on this page. These articles furnish the background and factual information on the Canadian Citizenship Act which is invaluable in understanding the meaning and value of our citizenship duties and rights.

While the Act is of great importance to all Canadians, it will be regarded with special interest by Japanese nationals in Canada who wish to become Canadian citizens, but who have not yet applied for naturalization papers or whose previous applications have been turned down.

Until the new Act goes into effect at the beginning of next year, regulations regarding naturalization are governed by the Naturalization Act of 1914. The new Act introduces several changes and new measures, the more important of which will be dealt with here.

Since the latter part of the 1920's, numerous cases are reported of Japanese nationals who had made applications for naturalization, but whose applications had been refused without explanation. This led to a belief that the government was not allowing any more Japanese nationals to take out naturalization papers, and discouraged others from making applications. The probable explanation for the failure to receive naturalization papers was the fact that under the Naturalization Act, the Secretary of State can actually exercise absolute discretion to grant or refuse naturalization, even though the applicant had been approved by the court. Under the new Act, however, the authority of the minister is limited to ordering a rehearing in cases where he deems the qualifications of the applicant to be in doubt; and the final decision on the rehearing rests with the court.

Another innovation in the new Act is a provision that a twenty years' continuous residence in Canada may take the place of the "adequate knowledge of the English or French language" required of the applicant. This change was introduced with special reference to immigrants, mostly from central European countries, who had given long years of service to Canada but who, for various reasons, did not acquire the necessary language knowledge to qualify them for Canadian citizenship. The fact that they could not become naturalized had barred them from enjoying the privileges of a Canadian citizen—a practical example of which is the right to qualify for old age pension.

In addition, the new Act provides that an applicant must make a declaration of his intention to become a Canadian citizen at least one year before he applies for his papers. This provision, however, is not a new one; it was introduced in 1942 by an order-in-council.

The Citizenship Act tightens up generally the personal qualifications of the applicant. Not only must he be "of good character," but he must also satisfy the court that he has an "adequate knowledge of the responsibilities and privileges of Canadian citizenship." Some organizations have already started studies in citizenship, and it is reported that the government will make available suitable information on citizenship for the benefit of prospective applicants.

* * *

Judging from inquiries received by The New Canadian, one question in the minds of Japanese nationals today is how soon they will qualify for naturalization. Whether it was the policy of the government to bar persons of Japanese race from naturalization before the war is not clear, but it appears that such a policy was in effect during the war. This policy may even be continued until the settlement of the repatriation question, or until the Citizenship Act comes into effect next year. According to a local court official, however, there is no restriction now against persons of any race filing their declaration of intention to become Canadian citizens. The only stipulation is the payment of a five-dollar fee. Thus a Japanese national in Canada who makes his declaration today should qualify to apply for his papers one year from now. Then if his qualifications are satisfactory, there seems to be no reason why he cannot become what he wishes to be —a Canadian citizen.

## The Canadian Citizenship Act, Sec. 10 (1)

**Subsection 1, Section 10 of the Canadian Citizenship Act deals with the granting of citizenship certificates to aliens. The text of the subsection follows:**

The Minister (Secretary of State) may grant a certificate of Canadian citizenship to any person who is not a Canadian citizen and who makes application for that purpose and satisfies the court that:

(a) either he has filed in the office of the Clerk of the Court for the judicial district in which he resides, not less than one nor more than five years prior to the date of his application, a declaration of intention to become a Canadian citizen, the said declaration having been filed by him after he attained the age of 18 years; or he is the spouse of and resides in Canada with a Canadian citizen; or he is a British subject;

(b) he has been lawfully admitted to Canada for permanent residence therein;

(c) he has resided continuously in Canada for a period of one year immediately preceding the date of the application and in addition, except where the applicant has served outside of Canada in the armed forces of Canada during time of war or where the applicant is the wife of and resides in Canada with a Canadian citizen, has also resided in Canada for a further period of not less than four years during the six years immediately preceding the date of the application;

(d) he is of good character;

(e) he has an adequate knowledge of either the English or the French language, or, if he has not such an adequate knowledge, he has resided continuously in Canada for more than 20 years;

(f) he has an adequate knowledge of the responsibilities and privileges of Canadian citizenship; and that

(g) he intends, if his application is granted, either to reside permanently in Canada or to enter or continue in the public service of Canada or of a province thereof.

*ON CITIZENSHIP ACT*

# THE DUAL STATUS AND THE WIDER LOYALTIES

By Judge Walter J. Lindal

The third article in the series dealt with the dual status of a citizen of Canada. He is a Canadian citizen and at the same time a British subject.

The import of this twofold position of Canadians is most significant, perhaps more so than contemplated by the framers of the Act. In one respect it is something new. Residents of Canada, who can qualify, are by statute given two types of citizenship. Yet from another point of view it is not new. It is merely the official recognition of what has been gradually developing with the growth of Canada into an autonomous state. This spontaneous development and its statutory recognition is much more important than the civil standing, be it twofold or manifold, which the Parliament of Canada, in the exercise of sovereign power, has seen fit to bestow upon the citizens of this country.

It cannot be emphasized too strongly that this is something which springs from within and is not superimposed by legislative enactment. That is what gives it power and strength. Two loyalties have emerged; at times they seem distinct and conflicting; at times they are as the confluence of two streams, they seem to merge in a common wider fidelity.

There need not be a conflict of loyalties. People who have come to Canada from other countries have, since coming here, been in continuous training in the adjusting and blending of loyalties. Affection for the land of origin may wane as affection for the land of adoption expands, but loyalties to abiding values need not suffer. Even in the case of Canadian citizens who trace their ancestry to Britain or to France, sentiment may centre around their respective cultures rather than around that which is shared by both in a common native land. All of this is bound to cause conflicts and create discord rather than unity.

To lessen these conflicts, to strengthen common loyalties and to harmonize others, though different, may yet add strength and vitality to each other and therefore to the whole, is one of the major problems confronting the people of Canada.

But this is not an exclusively Canadian problem although it presents itself more clearly and in bolder relief here than in most other countries. It is essentially a world problem which the two world wars have forced into the open. It is a problem that exists everywhere, from the small nation to the world powers. And as thinking plays its role in the moulding of public opinion and it is public opinion which ultimately will pave the way for a solution, it confronts the little man on the street corner as well as the world statesman.

The gravamen of the problem is the need of the enlarging of loyalties.

Here the world loyalty is given a much wider meaning than loyalty to constituted authority which consists in being faithful and true to the lawful government of a country. Even that loyalty may have an enlarged meaning and embrace sentiment and affection. Richard C. Trench, in speaking of British loyalty says: "Loyalty expresses that fidelity which one owes according to law, and does not necessarily include that attachment to the royal person which we in England have been able further to throw into the word." In its wider connotation the word loyalty means "being true to obligations of duty, plighted troth, etc." (Oxford Dictionary), or "fidelity to duty, love, etc." (Webster).

There, of course, is and must be loyalty to moral and spiritual principles and values. That subject is left to those that are competent to deal with it. This article is limited to loyalties in the civil aspects of human thought and action. Today, as never before, the loyalties needed of the citizen are many and varied; they call for a breadth of vision which extends beyond national boundaries, a tolerance to a degree which few may yet fully grasp and comprehend.

There are two first loyalties: that of the individual to his home, his family and his nearest of kin; and the loyalty of the citizen or the subject to his country, whether he is such by birth or naturalization. Leaving aside the preferred position given these two primary loyalties nothing is gained in making comparisons or attempting to place loyalties on higher and lower planes. Some may reach out further than others but lack intensity. Some may give rise to strong affection; others may be the result of cold reasoning.

Civic loyalties are as ancient as man himself. In the gradual growth and development of civilization they have multiplied and expanded. At first there was fidelity to the head of the family. Then it became tribal, the member had to be faithful to the tribe or clan. Kingship developed and loyalty to the king was fastened upon as a means to dictatorship. The history of the civil side of the evolution of human institutions is a history of the struggle between autarchic power on the one hand and the rights of the common man on the other.

Today, loyalties have the same beginnings as in ancient times. They start with the individual in his immediate surroundings. But in this shrinking world they have expanded to global dimensions. For that reason what is in a special sense true of the citizen of Canada is in a general way true of the citizens of all countries. Exposition, by way of illustration, of the theme of this article may therefore be limited to the Canadian scene.

The resident of Manitoba has a loyalty to his home, his school and his church; he has a duty to perform in community service. This loyalty expands into the larger field. He is a Canadian ... He seeks to lessen the ten... which at times arises betw... east and west, the dominion ... the province, the French and ... English speaking citizen. In th... Canadian field there is a stra... on loyalties. In some ways it ... easier to be a Quebecker, a Mar... timer or a Prairie enthusiast tha... a Canadian.

But this man of Manitoba is ... a British subject. Affection for their Majesties, who are as well the King and Queen of other Dominions; loyalty to the British Commonwealth, though less personal and direct than to his Canadian homeland; both combine to broaden his outlook and reinforce his sense of wider citizenship. His mind crosses oceans. But in the larger field the diversities of interest are bound to increase. It is relatively easy to be loyal to your native land, to be nothing but a Canadian, a Greek or a Belgian. The wider the outlook the more adjusting has to be done in our thinking. From that point of view and in that sense it is more difficult to be a British subject than a Canadian citizen.

His country is a democracy. He believes in the fundamentals of true democracy based not only upon the four freedoms, but equally as well upon the right of the individual citizen, freely and secretly, to make known by the ballot the type of government he wants and who is to do the governing. Here is a loyalty that is broader still; a loyalty to something which is deeply rooted in the hearts of men and cannot be eradicated. There is an innate feeling to live the democratic way which can be found among people of all colors, creeds and tongues.

Then there is the widest loyalty of all: loyalty to humanity. Our preachers and philosophers have spoken of it but their words have soon been forgotten. In a most cruel and devastating way the two wars have forced this final loyalty upon mankind. We are human beings living in a world which the genius of man has made both small and dangerous. We can no longer be choosers. We have to live with the other nations of the world and create within ourselves a collective world loyalty. As all mankind, with its conflicts of ideologies and creeds, its potentialities for both good and evil, is within that loyalty, it may be cold and distant, created rather than ... of the mind rather than of the heart. But this loyalty must find a place in our thoughts and actions.

Our hopes for the future are in the United Nations organization. With deep personal concern we follow discussions in the Security Council and at meetings of the Foreign Secretaries of the Big Four. At the moment of writing there is a buoyancy in international deliberations. The Security Council is gaining in strength and prestige, acquiring ... unexpected ... chinson is exp... a hope when ... becoming "the ... manity."

This last loyalty ... Nations, to humanity ... be the hardest ... seems, after all ... difficult to be ... human beings.

The plea for ... may and ... that a ... word is ... and does not ... Thomas More ... topia was ... ence of ... had in mind a ... ed perfection in ... human relations. ...

(Continued on page

# ニウデンバー居住地

## 七月中に五百名以上が東行して 空家が軒を並べる淋しさとなる

〔ニウデンヴァー發〕過去四ヶ年の間軒をならべて住んでゐた當地の日本人も漸くインテリアから見切つて東部カナダに進出し更生への第一歩を踏み出した。七月十六日には當地から五臺のバスと三臺のトラツクに分乘した二百七十二人が早朝四時半と五時半にスローカンレーキへ向ひ、同地から朝の七時十五分に六臺のコーチと二臺のバゲージカーで連結された特別列車に乘つて東行したが、行先は大多數がキーズのホスクカで彼はオンタリオの伐木業基地であつた。續いて十八日と二十三日にもムースジョー行六十八人、其他各所に百十五人が四臺のコーチで出發した。右の數字の中にはローズベリーの人々も含まれてゐるが大部分はニウデンヴァーからで、七月一日から同廿五日までの間に東行した者は合計五百四十三人で行先別は次の如くである

△キーズ 二七
△ムースジョウ 六〇
△トランスコナ 三三
△オオナカ 三三
△トロント 三三
△ウアーナム 一六
△チヤーヴイル 一七
△ハミルトン 一二
△モントリオール 一一
△クラークソン 九
△ポートクレヂツト 九
△フオートウイリアム 八
△グエルフ 六
△レーヌースプリングス 六
△チヤザム 三
△ヴアインランド 三
△キツチナー 一
△グリムスビー 一
△グレグエンバースト 一
△セントトーマス 一

斯くてニウデンヴァーの日本人居住地も今ではその通りにも空家が軒をならべて「ゴーストタウン」となつてしまつたが、野菜畑だけはシーズンの成績が毎日水をかけて廻つてゐる。尚當地のレーキヴユー・ハイ校は本年度は當地の白人側と一しよになつて教授する事となり、パブリツクスクールは從前通り開校されるだらうが生徒は激減するだらう

# 第三歸國船

## 八月二日に出帆

(レモンクリーキ發)八月二日に晩香坡を出帆する第三回船で日本へ行く人は

△レモンクリーキ 五三四 △スローカン三一二 △ニウデンヴアー一二二 △ローズベリー五三

で七月三十一日午前十時に當地を出發、八月一日晩市で乘船と決定してゐる

## 第四回船は九月に入つてからか

尚レモンクリーキには第三船に乘れない人が二百六十餘人あるので之等の人々は労働大臣にたいして「何うしてくれるか」と問ひ合せてやつたところ其の返事によれば

▲第四船出帆の準備が早く出來ればよいが、それへ移すにしても

▲次の便船出帆が餘りおくれるやうな場合は何とか方法を講じなければなるまい

といふことで、第四船は九月に入つてからであらうとは云はれてゐるものゝ判然として居らず當局も言明を避けてゐる

# 第二回船歸國者からのたより

第二回目の歸國船にアルバタから便乘した人が六月廿七日横濱到着直前に認めてよこした手紙の一節に「一船中では婦人と男子とは別室に起居だが、寢臺は自由、食事は洋食に米で申分がない。各方面より代表者二名宛を出して部門を作り色々相談し、日本政府への交渉委員には大出竹次郎氏を擧げた。船中でのブランケット、シーツ、ピロー、タオル等總て貸してくれるので乘船前に準備した荷物は邪魔になる有樣。此船にはベルーより百人程のインターニーが乘つてゐるが此人達は六十弗の現金と百七十五弗の荷物だけしか持つてないの

# 幾家族が永住するか

## アルバタ州日本人合同教會で再定住問題研究

(レスブリツヂ發)七月廿一日當市ワイエムシーエー會議室に於て開催された第二回南部アルバタ日本人合同教會々員總會は、約一ヶ月もおくれた季節のため各自多忙の折柄出席不可能の會員の分まで負つて當日出席の會員は午前中議案の提出、提出議案の研究委員選定に就て協議し、午後には出席者を二分して左記議案の研究委員を選定、各其の研究結果を總會に提出して熱心に協議した

▲アルバータ日系人再定住問題

右案に對する報告を聽取、協議の結果、州政府の眞意、態度につき直接知る前に「南部アルバータ在留日本人中果して幾家族の者が當州に再定住を希望するか」の實數を調査し、それに基いて州政府當局に交渉を開始する、併して其の調査については組織を持つ中央委員會に依頼して協力を仰ぐことになつた

▲教會基礎確立問題

右に關する研究委員の報告は「キリスト教信者の質の向上、又教はる者の多く起らんことに努めること△そのため牧師、信者は大に訪問傳道をなすこと△牧師の傳道上に信徒が各地集會を出來るだけ援助し牧師不參の日曜の集會を信徒に於て責任を以て執行すること△家庭集會を通して研究訓練をなすこと△會計の充實を計ること」と云ふのであつた。なほ次期總會は中央委員會に託し九月四日午前十一時同所に於て開催する事になつた

# モントリオールで盆法會

(モントリオール發)七月廿一日の日曜日當市に於て初めて盆法會が催された。トロント市より辻開教使を迎へて午後二時から四時までユニヴァシティー街三五七四に於て▲先亡者への默禱▲開教使の讀經▲焼香(信徒代表三宅隆吉、婦人部代表堀ベツヂ、先亡者代表田中佐太郎諸氏、一般)▲讃歌▲信徒代表橋本倉之助氏の挨拶▲法話▲感想談合唱の順序で行はれたが參詣者は男女合せて百數十人だつた

# 本紙援助を感謝

ニューカナデアン援助の寄附金を次の方々から頂きましたのに對し紙上にて深謝致します

▲アルバタ州オールバルの木村豊松氏(息結こん記念)▲大河原象次郎氏夫妻(結こん記念)▲オタワの上杉カズ氏夫妻▲トロントの近藤英一氏(結こん記念)▲アルバータ州日本人合同教會

ニュー カナデアン

# 人事消息

■大八木忠吉氏 最近東行した同氏のアドレスは前號廣告とは違つて次の如くなつた

P.O. Box 23, Lorne Park, Ont.

■出生 ロンドンの杉万敏彦氏夫人は七月廿四日病院で女兒出產

■結婚 ビーシー州ギスカの岡野吉廣氏とカズローの小坂千恵子孃は七月廿三日スローカンで結こん式を擧げギスカムに新家庭を持つ筈だが新婦はドレスメーカーの仕事を片付けるまで約一ヶ月はカズローに在住すると▲アルバタ州オールバルの木村豊松氏息忠夫君とレイモンドの松野豊一氏息女千鶴子孃は七月廿日レイモンド佛教會にて生田開教使により結こん式擧行、仲介者は高口吉藏、さる渡十[illegible]夫妻▲トロントの相星喜輔氏長女メリーさんとシエリダンの近藤英一君は飯嶋二郎、園部八兩夫妻の世話で七月廿日ラテイマー教會でブライア牧師により結こん式を擧行トロントに新居を持つた

■死亡 ベイフアームの神出千代吉氏は七月廿日死去廿二日スローカン佛教會に於て淺香開教使により葬儀執行


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# 歸國挨拶

私共今回永らく住みなれたカナダや懐しいみなさまとお別れして第三回船にて歸國する事になりました在留中は格別の御交誼に預りあつく御禮申上げます一々御挨拶申上げたく思ひますが遠方にて意のまゝならず紙上にて失禮ながらお別れの挨拶をまうし上げます

八月三日 中嶋繁太郎 外一同

親族友人御一同樣

私儀今度本人の希望により八月二日出帆の第三回船にて歸國致す事となりました[illegible]在住中は[illegible]出發に際し一々參上の上御挨拶申上ぐべき筈の處[illegible]紙上を以て御挨拶申上げます[illegible]

七月三十日 タシメにて 東[illegible]

カナダ在留同胞御中

私共在加中は大變お世話になりました[illegible]今度[illegible]の上[illegible]御禮申上げます[illegible]が宜敷くお願ひします

八月一日 タシメにて 山本太三郎 [illegible]

私共今般突然家事の都合により余儀なく引上げ歸國する事になり八月二日の第三回船にて永い間いろ〳〵とみなさまの御情けと御助力にあづかり[illegible]紙上にて[illegible]

七月二十九日 タシメにて 細月[illegible]

[illegible]

# ピーシー奥地の木材勞働者組織

## 日系二世をオーガナイザーに任命して組合が活動開始

(カムループス發)ピーシー州の國際木材勞働者組合のストライキは[illegible]勞働の勝利に歸して一時間十[illegible]の賃金となつたが、奥地方面の木材勞働者では特別な取りきめで今迄以上の賃金となり在來最低六十一錢だつたのが今度は一時間最低七十錢となつた。右のストライキには非常に活躍する日系人木材勞働者も參加して白人勞働者と[illegible]の實を擧げ斯る好結果をもたらしたのであるが、組合では[illegible]一層に全力を注いで組織[illegible]する事に最近當局の會議で決定、特に日系人側[illegible]ーから二人目のオーガナイザーを[illegible]する事になり日系人側からはカムループスの宮澤三郎君(既にカムループス支部の[illegible]幹事として働いての[illegible]キャンプで勞働組[illegible]入隊長の二男)が任命された。宮澤君は既に勞働省からの旅行パーミツトを得て七月二十二日に白人のオーガナイザーと共に出發、當分はキヤンシ市(郵函一四九)を根據として組織運動をすすめることになつた

勞働者が平等なる取扱ひを受け全體として加奈陀人社會に受容れられ、此國に於て加奈陀人としての足場を持ち得るのは勞働組合に加入することを外にしてはあり得ない

事實を認識して、進んで此組織運動に參加すべきであるが、組合加入希望者は右のアドレスに手紙を出せば、宮澤君は直に其地方に出向いて世話をすることになつてゐる。猶右のオーガナイザーは米國ポートランドに本部を持つ國際木材勞働者組合にも直接關係を持つ本部代表格であり、カムループスの會議には晩市から加奈陀側のプリッチエット會長以下副會長其他の幹部も出席したのであつたが、プリッチエット氏は一九三一年のフレザーミルスのストライキの時活動した人で、當時日本人の勞働組合から援助を受けた事を記憶してをり、同道して來た[illegible]のオーガナイザーのミッチェル氏も其當時フレザーミルスに働いて居て活動したものであり、此人の話によると最近日系歸還兵が沿岸に出られるやうになつて以來フレザーミルスに一人、ピーシー・ファーに一人就働してゐると云ふ

# 製鐵就働者組合の妥協案

七月十五日から開始の加奈陀の製鐵就働者組合のストライキは戰[illegible]會で特別委員會を設けて調停を試みてゐるが、ミラード會長は公正なる解決を要求して『製鐵を國家的產業と認めて全國戰時勞働局の管理下に置き勞資双方及公衆からなる製鐵委員會を設け組合と會社よりなる生產委員會を置き從業者の最低收入千七百五十弗乃至一週卅三弗六十仙(十九仙半增錢)を保證し人力の得られる場合一週四十時間働きを實施せよ』と提議してゐたが、實際的な爭議解決方法としては「一九二七年一月一日から時給十五仙半を増加し、生活費高騰に伴つて更に增賃(四月一日にさかのぼつて十仙、十月一日から二仙半、十二月一日から三仙)の增賃を實行する事」といふ妥協案を提示し、之は組合側としての最後にして最良の解決策だと言明した。右に對し五百人の製鐵者はオタワに乘込んで反對の示威を行[illegible]

# 日系米人に

## 歸化權付與案

(全米市民協會[illegible]、ワシントン發)日系人に歸化權を與へよとの聲が漸次各方面から起り輿論となりつつある折柄、米議會に於ても夏期閉會の直前にハワイ代表ファリントン議員の署名にて歸化法案七一二八號が七月廿四日下院に於て發表された。右は現行歸化法中より人種的な差別を排し如何なる人種にも平等な歸化權を與へ(移民クオータ制も各國共平等にする目的にて提出されたものである

## 立退損害賠償法案

(ワシントン發)西部沿岸より強制的に立のかされた日系人に對する損害賠償を目ざすマカーラン法案は二十九日上院を通過し下院の行動を待つ事になつた。トルーマン大統領も案を支持してゐる

## 米兵の妻となれば日本婦人入米可能

(シアトル發)[illegible]ーミック聯邦判事は『日本生れの婦人と雖も米軍勤務の米國市民との結婚によつて入國し得る』と云ふ前例を破る判決を下した

# 損害百萬弗

## ケローナ地方の霰雨で

(ケローナ發)去る月曜日夜ケローナ地方に史上最惡の霰雨があつてアプリコット類の損害見積り百萬弗に上るだらうと云はれる

(カムループス發)本年六月は珍らしくすゞしい五十何年ぶりかの雨の多い月であつたが、此のためにトマトなどは發育に行かず不作らしい。其上プライスも例年より安くて今年は農家も當外れの形

## 小麥値一弗卅五仙

(オタワ發)カナダの小麥の値段は一ブッシェル十仙を增加して一弗[illegible]

# 六百人が一度に食事

## 娘さん二十人がメダカの如く馳せ廻つてのお給仕

### ネーズ・ホステル大食堂の壯觀

(ネーズ發)當地のホステルには最後(七月廿七日)ローズベリーより家族が六人が到着したので總住者は六百五十餘人となつたが近くの街やトロント市等へ出て行つた人は二、三十人位であらう。外部へ就働する人の中でも、出へ行つた方が仕事がエラいからとてトロントあたりへ仕事をさがしに出かける人もあるよい/\もあるし、パイプ雌しの仕事も大變なパイキボールを振り廻すのは老人にはコタへるので將つてゐる人もあるなどで、外部への就働が當局の思ふ通りに運ばぬらしいところから、當局でも少々あせつてゐるらしい様子がうかゞはれる。即ち、四五日前『アングラーのキャンプを開けてもう七百人を同所に收容する』と云つて、コタ/\などを募集してゐたが、之は取消しとなつて今では『南部オンタリオ州へ新にホステルを設けるかも知れん』と云つたりなどしてゐる

。

一方ホステル内に於ける食料代は

△他へ働きに出る者の場合——妻と六歳以上の子供は一日六十仙、六歳以下は一日三十仙、九ケ月以下のベビーは無料、夫が週末に歸つて來る時は一食三十仙、四食で一弗二十仙とる(夫が働いてゐないものは無料)

△キャンプ内で就働する者の場合——七月いつぱいは自分も家族も無料だつたが八月一日以後は食料代を支拂はねばならぬ、一日幾ら宛かはまだ決定してゐない(獨身者も七月いつぱい只であつたが八月からはとる)と云ふ風になつてゐる。又ケッチンも最近[illegible]内の大きな方へ移して六百人が一度に食事をとつてをりスタッフも五十七人となりウエトレスだけでも二十人、夫が十四五から二十歳頃までの娘さんで、メダカのやうに馳せ廻つてのサーヴィスぶりはなかなかの壯觀である。柵外の家から食堂までは一寸二三ブロックあり砂地をきてゐるので、大勢の子持はテーブルをレザーヴして貰ひ、三十分も前から子供等の手をひいて續々と繰出す様はう外では一寸見られない風景で其他の人も四列五列にならんで半時もライン・アップしてゐる

(トランスコナのホステルでも食事代はネーズと同じで、ホステル到着後最初の二週間以内に外部での仕事口を提供されても之を選擇して諾否を決定する自由を與へ、更に次の二週間内に提供された仕事口に就かず依然としてホステルに留まる者には食事代を支拂はせる——つまりホステル到着後一ケ月は食事代は無料——といふことになつてゐるさうで、こゝは大体二百五十人を入れる豫定で現在百人餘り到着してゐる)

# トラックの顛覆で田口青年慘死

(ネーズ發)當地ホステル在住中の田口モト氏三男武美君(一八)はピジョン・テンバー會社の伐木キャンプ七八(ホステルよりケ十二哩奧)に就働中、事情あつてホステルの母を訪問すべく七月廿五日午後六時すぎ會社のトラックに便乘して歸る途上午後七時頃機械に故障を生じた件のトラックが斷崖した爲め滿載してゐた材木に胸部を壓しられて無慘の即死をとげた翌二十六日檢屍がすみ廿八日午後トロントより辻牧師を迎へて通夜を營み廿九日午前ホステル内の大ホールに於て葬儀を執行、遺骸はホステル西方スペリオの湖畔で荼毘に附した。田口モト氏は一昨年タシメに於て夫君を喪ひ、今又愛息を失はれたのであるが當ホステル在住者一同は遺族に深き同情を表してゐる

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## テーバに砂糖工場

(テーバー發)まだ正式に發表されたことではないが、カナディアンシュガー會社が當地にビート・シュガー第三工場を建設することに決定[illegible]される様になつた

## バリーの平和會議

[illegible]二十一ヶ國の平和會議は七月廿九日からパリに於て開催され、加奈陀からはキング首相も出席

## 擁護運動資金寄附

カムループスの日系人會[illegible]から宮澤入隊長を通してトロントの[illegible]民權擁護委員會へ一二三九弗[illegible]が送達された

# ニューカナデアン

在加日本人の唯一の独立不偏の週刊紙

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發行者　生山[illegible]人
英文編輯者　小山和吉
日本文編輯者　梅月高市
（購讀料一部十仙　一ヶ月四十仙　前金六ヶ月三弗　一ヶ年四弗）


## 社説

### 市民權法と歸化證下附申請

「シンデー」判事の「カナダ市民權法」に關する論文は、英文の方は社説欄の分を以て完結する。これらの論文は、加奈陀市民權論の實際を確實なる解釋を與へたもので、市民としての義務と權利の要求と權限とを理解する上に極めて大切なものである。

法そのものは加奈陀人總てにとつて重要なものであるが、特に日系人ナショナルにして、未だ歸化申請をしてゐないもの乃至はこれまで其の申請をしたけれど拒否されてゐる者にとつては特に關心をひくものであらう。

市民權法が來年一月一日から實施されるまでは、歸化に關する規定は一九一四年の歸化法をもつて律しられることになつてゐる。新法には種々の修正された點があるが、其のうち特に重要なる點を以下に說明することにする。

一九二〇年代の終り頃から日本人ナショナルにして歸化申請をしたけれども、それが拒否されて其の理由も說明されないでゐるケースが多いと言はれてゐる。之は、政府が日本人ナショナルには最早や歸化證は下げぬことにしてゐるので、申請をしても何にもならないといふ見解が廣まつてゐたものであつた。歸化證を貰へなかつた理由は、歸化法の下では、申請者がたとへ裁判で認められたにしても歸化證を下附するか否かの絶對的な權能は國務相の手中にあつた事實によつて、恐らくは說明することが出來るであらう。併し、新法の下に於ては、國務相の權能は、申請者が歸化證を受ける資格があるか否かの疑問がある場合に再審を命令し得るだけに制限されて、再審の場合の最後の決定權は裁判所に在ることになつてゐる。

もう一つの改新點は、加奈陀に二十年以上居住した者は、歸化申請者の資格の一つとなつてゐるところの「英語又は佛語を十分に知つてゐる」ものとして認められることである。此の改正は、長い間加奈陀に奉仕しながらも、色々な理由からして、加奈陀市民たるべき資格に必要なる十分な言葉の知識を持ち得なかつた移民──主として中央ヨーロッパから來た──に關連して行はれたことである。斯る人は歸化人となり得ないために加奈陀市民として享受すべき特權──其の最もよき一例は老年恩給を受ける權利──から除外されてゐたのである。

このほか新法によれば、歸化證を受けようとする者は、少くとも一ヶ年前に其の旨を言明せねばならぬことになつてゐる。此點は新しいものではなくて、一九四二年の改正により法文中に挿入せられたのである。

市民權法は總体として歸化申請をする者の個人的資格を嚴重にしてゐる。只單に彼が「良き人格」（グッド・キャラクター）を持つてゐるばかりでなく、同時に彼は「加奈陀の市民としての責任と特權について十分なる知識」を持つものであることを、裁判所に於て判事に納得させ得るものでなければならぬ。そこで或團体では既に市民權についての研究を始めてゐるが、政府でも歸化申請をしようとする者のために、市民權についての適當なる情報を與へることになるだらうと言はれてゐる。

「ニューカナデアン」に來る色々な問ひ合せから判斷するに、今日、日本人ナショナルの人々は、いつになつたら歸化證を受けられるであらうかと考へてゐるやうである。戰前に日本人に歸化を許さなかつたのが政府の方策であつたかどうかは明かではないが、少くとも戰時中には斯る方策がとられてゐたもの如くである。この方策は、歸國申請問題が片づくまで乃至は來年初めから市民權法が實施されるに到るまでは續けられるかも知れぬ。しかしながら、ウイニペッグ裁判所の一當局者の言ふところによると、今ではその人種のものといへども、加奈陀市民となりたいといふ意志を言明する事に對して制束はないと云ふことである。唯一の規定は、右の意志言明をするに當つて五弗の料金が要るといふことだけである。そこで日本人ナショナルにして歸化をしたい者は、今日直ちに手續をふんで其の言明をしておけば、一年後には歸化申請をすることが出來るといふことになる。その時若し彼の資格が満足なものであつた場合、彼が望むところのものに──加奈陀の市民に、なれないといふ理由はない筈である。

## メモランダム　TU

▲一年たつた。ニューカナデアンがウイニペッグに移つて、最初の新聞を出したのは八月八日、日本語の方は八月十四日にトウシヤ版で出し廿二日から當り前のにした。暑い時だつた。今その暑さがやつて來て汗がにじみ出る。花の少い此處では、木の葉の緑がとても有難いものに思はれる。花の代りにながめるその木にもそろ〳〵病葉が見ねはじめた▲本紙がウイニペッグで最初に掲げた社説は歸國申請問題に關連しての市民權の大切さに就てであつた。其後一年間、本紙は此問題に就てくど過ぎる程に論じて來たのであつたが何うやら目鼻がつくまでになつた。日本降伏で、日本の民主化工作はこれまでであらうか一年、日本國民があらゆる苦惱と戰ひながらその道へ邁進しつゝあることは共に喜んでよい事である。[illegible]等に遅れてはならない。

## 結婚御挨拶

木村忠夫
松野千鶴子

右兩名儀今回高田吉藏、猿渡十歳兩御夫妻の仲介により婚約中の處去る七月二十日レーモンド佛教會に於て生田開教使司式の下に結婚式を擧げ引續き披露宴を催しました節は多數來會下され過分のご厚志に預り誠に有難く略儀ながら紙上を以て御禮申上ます今後共若き兩人の將來を宜敷くご指導下さいますやう偏にお願ひ申上ます

七月二十五日
オーバル　木村豊一
レモンド　松野悪一

## 父　喜三郎

儀永らく病氣加療中の處藥石効を奏せず七月十六日午前七時スローカン病院に於て昇天仕候間生前知辱諸彦に謹告仕候　同十八日合同教會に於て小宮山牧師司式の下に告別式執行仕候節は多忙中にも不拘態々御會葬被下且弔詞又は供花香典等厚く身に餘る御同情を賜り一々拝趨致すべき筈なれど取込中につき略儀ながら故人入院中の御懇情と併せて紙上を以て厚く御禮申上候

七月二十七日
喪主　久保庭　憲
故人妻　同　わか
在日本娘　同　はつ
友人代表　鈴木網三　庄司幸次郎　敷木樹市　小山定次郎　中尾藤市　ローズベリー親和會

## 御禮

私達ローズベリー在留中は非常な交際に預り今回東行に際し早朝にも不拘わざ〳〵見送り下され又種々御餞別を賜りまして誠に有がたうございました途中無事に十八日の晩フォートウイリアム市に到着いたしましたから玆に紙上にて御禮申上げみなさまの多幸をいのり上げます

七月十九日
島野久太郎
妻　ナイ
安延秀年
妻　久美子
エピ　イブ　タエ
536 McLaughlin St.
Fort William, Ont.
ローズベリー　ニウデンバー　みな様

## 歸國海外協會員に謹告

私儀今回第三回船にて歸國致すに付協會基金整理に就ては團入三之助氏に御願ひいたしました會員諸氏に謹告いたしますと同時にみなさまの多幸を祈ります

八月三日　中塚一郎

## 二男　武美

儀ピジョン・テンバー會社に就働中七月二十二日夕刻ネーズに向けての歸途突然自動車事故にて即死致候段生前辱知諸賢に謹告仕候 [illegible] 七月二十九日司式の下に葬儀執行仕候節は多忙中にも不拘御會葬被下且花香料等賜り芳志身に餘り深謝の至りに存じ候　早々參上の上御禮申上ぐべき筈の處居候ネーズ移動等の事ども取紛れ不取敢紙上を以て御禮申上候

姉　田口　モト
嫂　美子
妹　好
義兄　手塚源太郎
叔父　藤居誠一郎
親戚代表　田口信一
友人世話人一同
ネーズ・キャンプ　ピジョン・キャンプ　御一同樣

## 御禮

過去四ヶ年苦樂を倶にしたみな様とも今お別れする時が參りました其の間頂いた友情と經驗とは私等四名共に貴い體驗として忘れ難く又出發の際には協和會より盛大な送別と共に記念品をも贈られ深謝いたします。地の再移動されまして更生の道に進めるみなさまが一日も早く健康を回復されて幸福な生活に入られん事をお祈り致しながら再會の日を心からお待ちしてゐます

七月二十四日
岩崎興理吾
川尻岩一
田原登
近藤[illegible]作
ニウデンヴァア協和會御中
同　御一同様

## ●ペイファームの讀者へ

御地の代理人が他へ移りましたので本號から直接郵便で送ります。購讀料前金切れの方は折返し御送金下さい。他へ移られる場合は直ちに移轉先をお知らせ下さい。

ニューカナデアン

## 結婚御挨拶

岡野秀[illegible]
小坂千恵子

右兩人儀伊藤夫妻の媒酌により去る七月二十一日[illegible]に於て結婚式を擧げ[illegible]御厚情を賜り[illegible]紙上を以て御禮申上ます

七月二十三日
岡野秀[illegible]
同　[illegible]
小坂[illegible]太郎
同　ひさ

## 御禮

私共一家四年間ローズベリー滞在中は皆様の御厚情に預り今回東行に際しましても不拘わざ〳〵御見送り下され[illegible]御禮申上ます

八月三日
大橋升一
1254 St. Antoine St.
Montreal, P.Q.
ローズベリーの皆様
友人御一同様

## 御禮

過去四ヶ年ニューデンバー滞在中は一方ならぬ御世話に與り又今回東行に際し[illegible]わざ〳〵見送り下さいました上[illegible]厚く御禮申上げます

中島[illegible]
同　[illegible]
117 Huron St.
Toronto, Ont.
ニウデンバー　有志

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ビーシー奥地の木材勞働者組織
日系二世をオーガナイザーに任命して組合が活動開始

日系米人に

テーバーに移轉工場

# 神がゝりのメイ文句

## 流石の言語部員を悩ます東京裁ばん

（東京發）五月三日開廷以來、東京裁判は既に三ケ月半を經過したが、法廷における審理は發端の起訴事實「満洲に對する武力侵略」の部門が終末に近づいたに過ぎない、開廷後に起つた諸種の問題、特に翻譯を全く異にしてゐる英語と日本語との翻譯問題は毎日のやうに檢事官側も辯護士側もの紛議の的となつて裁判進行をおくらせた大きな原因の一つでもあつた、飜譯問題でも、特に「八紘一字」とか「皇道の宣揚」とか神がゝりの難文句が續出すと、さすが一流揃ひの法廷言語部員も即座の名譯はなかノヽ出ない、ドイツのニユーレンベルグにおける國際裁判はこの九月中旬、開廷以來十一ケ月目で判決が行はれると報じてゐるが東京裁判は被告の數も多く上記のやうな言語問題、建物の不完全な事情等、種々な惡條件が織り込まれてゐるので、今後なほ相當の時日を見込まねばならない。一つの訴訟事件で十年も廿年もの長年月を要した裁判といふのは是までに幾多例もあるので、東京裁ばんが歴史のために一年以上の日子を要したとしても別に記録的な出來事ではないが、法廷の構成が殆んど全世界の有力國家の代表を集め夫れによつて廿年に近い日本の歴史がひもとかれるといふ事實にたいして何人と雖も無關心ではあり得ないであらう、さて法廷に於て次々と暴露される戰時日本の一味の罪惡史の數々は、一般日本人にとつてはすべてが事新しい事實ばかりで、一日々々の裁ばんの進行はたゞたゞ驚愕と嘆息の連續でしかない。檢事側の起訴狀によれば今後の法廷には満洲侵略問題に續いて次の各部門が順次審理對象となつて證據調べが行はれる模樣だ、即ち

一、日本の對華武力侵略
一、對華經濟侵略
一、麻藥其他による敗德化の問題
一、日獨伊の協力と南洋各國に對するしん略
一、ソ聯にたいする武力行使
一、太平洋戰爭への準備
一、對英米に對する武力行使
一、日本が犯した國際信義違背に比島の殘虐行爲
一、日本が侵犯せる條約に就て
一、各被告に對する追加告發

東京裁判が、これまで喚問した證人の數はすでに廿四名に上つてゐるが、此外に喚問しながら出廷を中止させた者も相當あり、一方提出ずみの證據文書も通算ではすでに百五十通以上に上つてゐる、東京さいばんが如何に愼重な審理を續けてゐるかゞ窺はれると共に近世日本史のゑがいた波紋が如何に深刻に解剖され、究明されてゐるかが裏書されてもゐる譯だ、さいばんが公正に行はれ、そして誰もが首肯し得る結論を得ることはとりもなほさずポツダム宣言の完全遂行を意味する、それは永い間獨善的な支配者達の謀略によつて眼かくしされてゐた日本人が、眞の文明の手で開眼される機會を得ることであり新しい世界觀を認識するための言葉ある批判ともならう

●東京さいばんで中國側證人秦徳純將軍はしばノヽ「仇敵日本は！」と云ふ言葉を使つてゐるが、もうとつくに中國を侵さうとしてみることを忘れて居る日本人は此のことばを浴びせられて意外に感じて居るものも多いに違ひない●しかし此のことばはわれノヽが受取つて十分に吟味し反省してみる必要がある。秦徳純將軍は仇敵日本と云ふのは軍閥の事だといつたが、これは軍閥にあやつられ之に便乘しあるひは其の威を借りて中國に押渡つたいはゆる一旗組の日本人全部が甘受すべきものであらう●日本と中國との相爭つた時代は歴史的にみればさうたえた長くはない筈だが、日本の侵略と惡化政權以後の中國民衆の對日本人觀は「仇敵」以外の何物でもなく眞の意味からいつて現在でも將首席の「寛仁大度」の命令にも拘らず日本を「仇敵」とみる民衆心理は根強いものがある●街頭にみる進駐軍兵士諸君が若い幼婦女子をいたはつて電車にのせ自分はステップに佇立してゐる圖を見るにつけ事は「前室」の衝動をつけ満蒙を見付けに悠々と態度にふんぞり返つてゐた昔ての大陸におけるわが邦家族諸下たちの姿を想起して恥かしくなつてくる●日本軍閥のいふ「抗日」「侮日」ははたして軍閥のみを指してゐるのではなく、其の軍閥に便乘し威かさにかゝつて中國人をキユシユした不逞日本人（一般邦人は勿論）より強い要求全体に向けられた四億の民衆の聲として受けとるべしぜ

——（盧溝新聞より）

# 「眞の自由」の達成（上）

片山　哲

日本で用ひ慣らされてゐる自由主義と云ふ言葉は、甚だ廣く用ひられてゐるので、今之を簡單な文字で定義づけることはかなりの困難さを感ずる。特に戰時中は非常に惡用せられて居つたから自由主義はあたかも非國民の代名詞のやうに用ひられてをつた感がある。もつとも、戰爭中は國民が一般に戰時化し、言葉の用ひ方も變則であつた故、戰時用語を以て、現在の一般標準とすることは勿論出來ないことであらう。しかし餘りに濫用せられ、ゆがめられ、その本來の意義と違つて用ひられ、誤つて邪惡に思はれてをつたゝめに、誤解を生んだ所も多々あつた。自由主義のためにも解明しつゝ、且つ自由主義の本來の意義を明かにしたいと思ふ。まづ色々な他の言葉と比較對照して、その内容を明かにしたい。此の自由主義は何を意味しようか。まづ封建主義に反對する觀念であり、封建制度を打破しようと考へてゐるものである。即ち人間は人間としての自由を求めるために、之を拘束してをつた一切の障礙を斷ち切らなければならぬと主張する觀念である。自由主義に反對するものはほう建主義である。ほう建主義は人間の自由を束縛し、人間を奴隷的に取扱ひ眞人格を無視するの觀念である。全く日本には人間奴隷觀のほう建制度が長い間續いた。今尚相當根深くこびりついてゐるので、之を剪除することは並み大抵の事でなく非常な努力を要する所である。全く昨年八月十五日までは、日本はほう建制度は一体何時の日に、何人の手によつて驅逐されるであらうかと懸念される程、根深く喰入つてゐる思想であつた。之を例示して見よう。婦人に選擧權を與へてはならぬと云ふのも、封けん思想の強い人から唱へられてをつた主張であつた。又華族階級は厳然として國民の上部に位し、下民共を眼下に見下してをつたが是等華族は全く封けん制度の代表的存在だつた。彼らは生れ乍らの貴族であり、平民と席を同じくする事を潔しとせず考へてゐる人々であつた。一方地主はどうであるかと云ふに、彼らは小作人を農奴として取扱ひ、小作料を現在でも年貢米と稱して稅金の如くに苛酷に取立てゝをつた。日本農村は明かに封けん制度を知らうと思へば、取敢ず農村を見よと答へた程である。以上は三つの代表的であるが、日本ほうけん主義の殘さいである。が、特に婦人問題と農村問題に自由主義運動の目標が向けられてをつた事でもよくわかる。婦人解放と農奴解放が自由主義者によつて強く叫ばれた所以はこゝにある。婦人と農民はほうけん制度の最大の犧牲者である。家庭的拘束と農奴的待遇とによつて彼らは長い間搾取せられてをつた。妻は一度夫の許に嫁せば、如何に夫が亂暴であつても、又無理解であつても離別を要求してはならぬ、と娘の時から教へられてをつた。民法は妻を無能力者と規定し、夫の財産を相續することを禁じてをつた。實に日本の家族制度は驚くべき程ほうけん的であり戸主專制であつて、女を奴隷の如く扱ひ、男子亂暴を許してゐるのである。結婚法でも離婚法でも、親子關係を規律する法規も、相續を定める規則も全部悉くほうけん的色彩に滿ちてゐるのである。家庭に於ては封建の家本位であり、殊に華族階級の家系を重んずる觀念は一貫して固持してゐる。農民の生活又同樣であつて、彼らは地主の壓迫の下に惨めながらの生活狀態を續け、耕作によつて自己の收穫が少くとも多くても、地主には所定の小作料を物納しなければならぬのである。さういふ不合理な小作制度の下に長い間縛られてをつた。斯の如き自由主義は人間は本來の自由を回復せよと叫び、夫ちほうけん制度の打破を目ざして邁進したのであつた。特に農民のことをもう一度述べたい。彼らは貧困のために亡むを得ず自分の娘を娼婦に賣つて、其代金を以て一家の口糊をつないでをつたが、斯る者は常に其人身賣買を認め、借金を完濟するまでは何年でも娼婦をさせると云ふ態度をとり、苦界の娘を何時までも解放しなかつた。斯くして自由主義は其解放を叫んだけれども、封建の牙城を抜く事がなかノヽ容易ではなかつた。（雜誌「文藝春秋」より、筆者は社會黨の書記長）

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# A NISEI VETERAN

● Jerry Watanabe ●

By Jack Lee

"Nothing is going to stop me, not even a woman," was the remark cracked jokingly by Jerry Watanabe, upon expressing the desire to further his study in music.

He is one of the pair of S-20 Nisei who returned to Montreal recently upon discharge from the Army; the other, Barney Tonegawa of Verdun, P.Q. Jerry seemed very happy to be out of the army, and his sun-tanned features and a certain air of four-by-four readiness about him betrayed his 14 months of "sitting on his seat," as he thus termed it.

Asked what was the most exciting moment he ever had during his service, he merely shrugged his shoulders; "I guess it was the two weeks furlough they gave us last Christmas. I got to know a lot of people then."

His greatest regret is that he could not go overseas, as much as he so desired. Therefore, for this one reason, he feels he did not serve his country as much as he would have liked to.

At West Vancouver where he was attached to the S-20 branch of the Canadian Army Intelligence Corps, he underwent the serious task of studying Japanese, the curriculum of which included such subjects as civic administration, geography, history, etc.

After duty he often went with the boys to Sun Peking Chop Suey House on Powell Street which eventually became their hangout. "Powell Street," he said, "is worse now than ever before with bums, drunks and squaws. I wouldn't want to go back to Vancouver now except for climate and scenery, because jobs aren't any more plentiful and wages any better than out here, and people aren't as friendly."

Now that he is out of the Army he is taking advantage of the government's assistance for civilian rehabilitation and he has filed application through the Department of Veterans' Affairs to enroll in the McGill University Conservatory of Music.

Prior to his enlistment he was employed at Rockhead's, a Negro night club in the city, for which he played trombone in its orchestra. The young artist is popular among Niseis in Montreal, for he has entertained them frequently in various social gatherings.

## "Citizenship Act"

(Continued from page 2)

[illegible] will ever be reached may be doubtful but the first half of the twentieth century has demonstrated very clearly that mankind is heading either to a utopia—perhaps the one intended by the Creator or else to complete destruction.

[illegible] this expansion of loyalties the dual status of Canada is portentous and may play a very important role. When we consider the regional contrasts, geographic, economic, racial and of creed, and the consequent pressure of local loyalties; when we realize that the presence immediately to the south of us of one of the great powers of the world demands something akin to a North American loyalty; which we as members of the British Commonwealth feel a loyalty [illegible] upon which, it has been [illegible] will stand or fall; when we realize the geographic position of this country which directs our [illegible] not only to an East and a West but across the North Pole [illegible] within us a truly [illegible] loyalty; when we ponder [illegible] we cannot but conclude [illegible] is a replica of the world [illegible] its conflicts and con- [illegible] the people of Canada [illegible] correlating [illegible] loyalties they have [illegible] that Canada is presenting a pattern which other nations will follow.

[illegible] must measure up [illegible] responsibility. We will [illegible] the duties imposed [illegible] and forcible outward [illegible] thoughts and our [illegible] that each one of [illegible] say.

[illegible] Canadian citizen; I am [illegible] I seek to live [illegible] way: I am a human being [illegible]

## DEAR A.A.N.—

*By Peg*

Your reply to my "Defence of Silly Modern Songs" perfectly exemplified the holier-than-thou attitude. My article was a weak effort to assert the right of we uncultured to enjoy what we like without the fear of such a scornful treatise on the technical superiority of classical music compared with the modern. I bow to your superior knowledge of music and regret deeply that I am so untutored in that field that I cannot discuss technicalities with you. I cannot tell a sonata from a scherzo or a Stravinsky from a Copland so perhaps I should bow out at this point.

Since my facetious approach to the whole question seems to have annoyed you, I shall phrase this more seriously. First, I am sure that you will agree with me that music, as any other art, is meant primarily to give enjoyment to listeners. "Melodic lines with good curves" is just a means to this end. Secondly, you will agree again that it requires training to appreciate classics fully. People who are not accustomed to it usually become fidgety part way through a symphony. I am not belittling musical education but only showing the inconsistency between your zealous championing of your carefully developed art and your attitude towards those who cannot grasp instantly what took you years to acquire. A scientist does not expect a layman to understand the intricate formulae. A musician dedicates his life as assiduously to his art as the scientist to his test tubes so he must have as profound a learning. Yet he scorns the layman for not "equalling" his knowledge by appreciating a difficult piece of music. By such an attitude is the musician not detracting from the respect given to the study of music?

The classicist forgets that his taste is an acquired one, usually from an advantageous childhood. Not everyone has had these opportunities. These "uncultured" musically rely upon the pleasure they derive from listening to a piece to form their judgment. I like Chopin not because I discern a technical precision (I know nothing of music, I repeat) but because his pieces are lilting, sad, or fiery. I do not care if Debussy is an impressionist; I like to dream in his misty lands. I listen to both classical and modern music with an open heart because I like them, not because they are "classic" or "modern." That is why I respect the right of others to rave about Krupa's drums or the blues of the South. The taste for real jazz is not as much an acquired one as that for classics. And who can positively say that one is better than the other? The value of any object lies partly in the subjected individual. How will you convince him that classical music is better than modern, because it is technically [illegible] better? If the champion of the juke-box prefers the downbeat to a "good range and curves," then to him the latter is not a valid reason for the superiority of the classic. It just boils down to the fact that he prefers the first and you the second. Your scales of value are different and in saying that classical music is best because you and many others consider it so, you are being arbitrary.

Speaking of "lasting" music, do you not think it is wrong to condemn a piece because it may not become a classic? In any art only time will cull the classic from the rubbish. Is it not enough that a few Tin Pan Alley songs have survived twenty years to justify a crop of bad ones? The margin between George Gershwin and other modernists must be as narrow as that between Bach and his contemporaries and even masters of the past have written pieces popular then but no longer heard now.

I am pleading for more understanding. Such a long letter on such a matter may appear foolish to some but the same outlook on all phases of life seems to be stratifying Nisei society. The ideal situation was that Nisei society should not develop in the post-evacuation era but they have sprung up. Not only have they congregated but they are attempting to emulate other communities by setting up a caste system. Educated Niseis regard their less fortunate fellows contemptuously as "ignorant." The "canaille" retaliate by scorning the "upper crust" and all its activities. Then there are some who regard themselves above others because their parents were somebody in the pre-evacuation world. I heard a boy complain that girls would not "lower" themselves to go out with a dishwasher. All this comes about because these Niseis think that they are right and no one else is. Everything is right or wrong with no shading in between. What amazes me is that these people who hold such ideas are most vehement in their complaints of the "hakujin not understanding us."

I agree, Massenet's "Meditation" is beautiful but I like "The Gypsy" too, and if that shows a lack of culture, I would rather be uncultured.—PEG.

# BARBERS

*By R.I.*

THERE ARE BARBERS and there are barbers. That is to say, there are many species of barbers, falling into different categories by skill, age, size, sex and temperament. Before we go on, however, it must be noted that the female barber is not brought into our sphere of consideration, for she is too rare and unique to be lightly tossed aside in this brief work. What would apply to a male barber would not necessarily apply to a female barber. More pointedly, perhaps, we must admit that the only female barber we've encountered so far has been a Japanese woman and she, in our opinion, talked too much and to make it more difficult, had no business flouting a license which proclaimed her as a qualified barber . . . or is it barberess? Giving the benefit of the doubt, however, this should not be taken as an altogether end-all on female barbers.

Japanese barbers formerly in Vancouver, from our experience, we found had much to learn about their art. In every case, and we repeat . . . in every case, we discovered that the first visit to a Japanese barber resulted in a humdinger of a cut; but later as our patronage became regular, the standard of workmanship fell alarmingly, resulting in our wandering to other pastures. And the damnable thing of all, the Japanese barbers indulged in much grease work, that is, liberal application of hair oil. By such means, perhaps they sought in their own despicable manner to erase minor defects in their workmanship. We refuse to look the gigolo.

Close observation through the glass window of a barber shop has spared us what we believe would have turned out eventually as a hazardous engagement with an inferior barber.

Take size as our first case. Big men were never meant to be barbers. Their fingers are too big to manage with dexterity and skill the tonsorial clipper requires. Probably their thoughts are floating off to the backwoods with their engines and fishing tackles. Hair cutting under such circumstances is hazardous. Being pounded on the head by the huge hands of a huge barber who fondly believes that he is massaging the scalp is an unforgettably sad experience. Small men, on the other hand, tend to take their profession more seriously. As a barber, whatever the big man lacks, the little man has. And, of course, if he is a little man one can always make loud complaints without fear of losing an odd ear.

Age has much to do with barbers. Young men should never be barbers. Barbering requires patience. Each clipping must be carefully calculated before the manoeuvre is executed. The customer must be humored no matter if your closest friend has been deported. How many young men can fulfill these requirements day after day? Young men were never meant to live a life of suppression. Rather they were meant to bound with enthusiasm and eagerness to try the end and if a few toes are trod upon in the process . . . what of it?

Someday, you as a customer will encounter a young barber whose enthusiasm will take the upper hand and then your very life may be endangered, let alone your scalp and your date with the girl you wish to impress. Think this over carefully.

There are certain problems in relation to this matter such as what is young and what is old? Can a man start a new profession when he has reached the old stage? But this, as patrons, is of course not our concern. A final word to the effect that too old barbers are just as dangerous for in their senility their eyesight is weak, the strength has left their fingers and their ideas are outmoded.

Now we come to the most important characteristics and most difficult to judge—temperament.

As you must have noted from our discussion up to this point, the whole subject of barber temperament is linked closely to the subject of barber size and barber age. But watch carefully the manner the barber replaces the scissors on the shelf. Does he lay his instrument carefully or merely toss it on the shelf? A good barber must be meticulous to the extent of being ever meticulous. An inferior barber might have the port side higher than starboard, and in effort to hit the equilibrium, as in the case of the table legs and the carpenter, the total growth of hair at the final outset might be tragically brief.

Here are few "musts" which we pass on in good faith. Never visit a red-haired barber for he is too temperamental. Never visit a too tall a barber for he has difficulty in judging. Never visit a barber with greasy, long hair for he is liable to give you the same. Never visit a barber who moves too quickly for he isn't interested in his work. A final caution regarding young or even old barbers. Always take a peek at his socks. If they are of the violent hue, stay away. It is the final give away. In all probability he jitterbugs in his sordid moments and a sudden blast of Benny Goodman from the radio would wreak havoc. You get what we mean?

We've encountered one perfect barber so far. He had his office in the third chair on the left at the Beaver Club in London. He wasn't too big and he wasn't too young. Neither was he too small or too old. His workmanship was superb, his touch was just so and the manner your beret was handled had all the marks of the old school. We haven't touched the matter of military barbers or barbers in other climes, but that is another subject for another day.

# CLASSICAL MUSIC

● *A reply to D.N.T.*

*By A.A.N.*

When Peg and I wrote our "squabble," it was a foregone conclusion that it would be accepted for what it was: a bit of fun. But from what D.N.T. has to say, he apparently thought we were in earnest. Actually, if we had been in earnest we would have used more solid ground for argument. However, it's unfortunate that one—or should I say two—can't be subtle in regards to humor, or anything for that matter, without being misunderstood.

With the exception, perhaps, of the theory of money, no subject has been disputed and mulled over so constantly and as thoroughly as the merits and demerits of different styles of musical expression, popular and erudite. I gather that D.N.T. is an anti-classicist. While I am not a rabid anti-jazz fiend, my preference, I confess, lies in the classics, but that doesn't necessarily mean I condemn swing. It's all a matter of taste. As Virgil Thompson says, "A taste FOR music, a taste for anything is an ability to consume it with pleasure. Taste IN music is preferential consumption, a greater liking for certain kinds of it." It so happens that D.N.T. and I have tastes FOR music but different tastes IN music. But then, all tastes and distastes are legitimate. D.N.T. probably considers classics cold and impersonal, dry and boring. On the other hand, after some—note the "some"—jazz performances, I feel nothing but nervous exasperation and exhaustion to say the least, especially in this heat.

I won't question D.N.T.'s knowledge of jazz (we have modern music in classics too) because it is undoubtedly more extensive than my own. But I feel I know enough about the classics, certainly more than he does, to present my case. So pardon me if I lift an eyebrow at his bland statement, "We have a personal element in modern music that is not common in classics." Classical music can be "intimate." Is that what he means by "personal element"? Besides, can he prove his points?

If he meant "human qualities" I could dispute his claim. In classics you find pathos, joy, sorrow, mischief, seriousness, love, anger, agony, capriciousness. Certainly these are human qualities. We feel these emotions. But music can also depict a storm at sea, a battle, the four seasons, scenery, the flight of a bird or more familiarly, the flight of a bumble bee. But who are we to quibble as to whether classics or jazz depict these more successfully or not.

"Classical music is 'dry'" only in

(Continued on page 8)

# Personal Notes Across Canada

## Marriage

**KIMURA—MATSUNO**

RAYMOND, Alta.—The marriage of Miss Chizuko Matsuno, daughter of Mr. Toyoichi Matsuno of Raymond, Alta., to Mr. Tadao Kimura, son of Mr. Toyomatsu Kimura of Opal, Alta., was solemnized July 20 at Raymond Buddhist Church. Reverend S. Ikuta officiated. Baishakunins were Mr. and Mrs. K. Takaguchi and Mr. and Mrs. J. Saruwatari.

**KONDO—AIHOSHI**

SHERIDAN, Ont. — The marriage of Miss Mary Aihoshi, eldest daughter of Mr. Shosuke Aihoshi, to Mr. Eiichi Kondo of Sheridan was solemnized July 20 at Redeemer Church. Baishakunins were Mr. and Mrs. G. Mori and Mr. and Mrs. M. Seki.

The couple will reside at 47 Palmerston Ave., Toronto.

* * *

**OKANO—KOSAKA**

SLOCAN CITY, B.C.—The marriage of Miss Chiyeko Jean Kosaka, daughter of Mr. and Mrs. Yotaro Kosaka of Bay Farm, to Mr. Yoshihiro Okano of Giscome, B.C., was solemnized July 21 at Slocan Buddhist Church. Reverend S. Asaka officiated.

The couple will reside in Giscome, B.C.

## Birth

LONDON, Ont.—A girl, to Mr. and Mrs. Toshihiko Sugiman, on July 21 at a local hospital. Both mother and daughter doing well.

## OBITUARY

**CHIYOKICHI JINDE**

SLOCAN, B.C. — Funeral services were held here July 22 for Chiyokichi Jinde, who died on July 20. Reverend S. Asaka officiated.

## Notices

### Donation

The Toronto Citizenship Defence Committee acknowledges the donation of $239.00 from the Kamloops Japanese Committee (per H. Miyazawa).

### Letters

**Letters addressed to Mr. Tokijiro Omoto, and Mrs. Wari Uyeda in care of The New Canadian are being held at the office at 504 Talbot Ave. They will be forwarded upon applications by the addresses.**

### Whereabouts

Mr. K. Kato, formerly of Mission, B.C., who is believed to have relocated to St. Elizabeth, Man., is asked to contact Mr. J. T. Hartley, Box 190, Mission City, B.C.

*Lakeview Nisei Bowling League*

# Lucky Strikers Awarded Trophy

**By A.T.K.**

FORT WILLIAM, Ont. — An early summer Bowling League sponsored by the Lakeview Nisei Club recently wound up its activities to a successful conclusion. Results announced by Kats Fukakusa, manager of the league, were as follows:

A challenge trophy donated by Fred Nishikawa went to the Lucky Strikers, headed by Johnny Umakoshi, for the highest average obtained. Individual honors: (1) highest average: men, Johnny Umakoshi; women, Rose Bake; (2) highest 3-game aggregate: men, Fred Nishikawa; women, Rose Baba, waived by Rose Blake; (3) highest single: men, Joe Konishi, waived by Johnny Umakoshi; women, Sue Mitsunaga; (4) consolation prizes: Dick Sakamoto and Wy Hoshino.

### *P.-E. Committee*

Vacancies created by the resignations of Hajime Kagetsu from the chair of the Politico-Economic Action Committee and of Yi Kagetsu from the position of general secretary were filled by Tommy Iwamoto and Fred Nishikawa respectively.

A meeting of the general membership of the club is scheduled to be held on Sunday, August 11.

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## *Classical Music*

(Continued from page 7)

people who cannot follow the music. When they cannot follow it their minds wander since they cannot grasp the significance of the music. To judge anything by mere instinct is insensible. One cannot say whether one likes or dislikes a musical work without studying the contents. Study of any subject brings understanding and eventually, knowledge, and only then can one pass judgment on anything.

The ethereal music of Debussy and Ravel might seem incomprehensible. Then again, the intricacies, the unusual harmonies of the Twelve-Tone School, the Neo-Classicists, and the Neo-Romantics might seem perplexing. But the unfamiliarity of such harmonies, couldn't be any more "unusual" than the harmonies played by Willie "Bunk" Johnson, Duke Ellington, or Count Basie. Then there's the art music, the "classical" repertory of the eighteenth and nineteenth centuries. Its idiom is comprehensible because of its familiarity, but its signicant content is not. This is because such music was made by men whose modes of thought and attitudes of passion were much different from ours. Just as the Parthenon differs from the Pentagon, Rembrandt from Dali, Shakespeare from Shaw, so Bach differs from swing. But such contrasts don't necessarily mean one is good and the other is bad. Each marks an epoch in its respective realm of art. So if I prefer the elegance of the classics and D.N.T. prefers the precussive swing, we'd at least have variety, wouldn't we?

As for Malotte's "The Lord's Prayer" and the "Meditation," I still think they're soothing. And D.N.T.'s solicitous recommendations—the foot-bath and the swig of brandy. I acknowledge but decline. I'm a pianist, not a dancer. And I have an aversion for anything stronger than a coke.

## Acknowledgement

The generous donations from the following are gratefully acknowledged by The New Canadian: Mr. Eiichi Kondo of Toronto, on the occasion of his recent marriage; the Alberta Japanese United Church; Mr. and Mrs. Sho Okawara, on the occasion of their recent marriage; Mr. and Mrs. K. Uyesugi of Ottawa, Ont.; Mr. Toyomatsu Kimura of Opal, Alta., on the occasion of his son's recent marriage.

## Card of Thanks

We wish to express our sincere thanks to all our friends in Lemon Creek for the many kindnesses extended to us prior to our relocation. May health and happiness be with you always.

Tad and Tom Oyagi,
P.O. Box 23, Lorne Park, Ont.

## NOTICES

### Bay Farm Readers

**Due to relocation of The New Canadian agent from Bay Farm, readers in that centre will receive regular copies of the weekly by mail, starting with this issue, in future. Bay Farm subscribers are requested to contact directly The New Canadian office, with regards to changes in address or subscription.**

### Change of Address

**When notifying change of address, subscribers to The New Canadian are requested to include both their former and new addresses.**

# Relocation Record for June

**(Continued from last week)**

CATHARINES, Ont. — Shizuko, Sakaye, Haruyoshi, Echi and Eitaro Tanouye and one minor, Tashme; Masu and Masaye Kamada, Slocan City. GUELPH, Ont.—Eda and Zentaro Shin and one minor, Joe Shin, Hiroshi Shin and two minors, Chiyo, Sadakazu and Sadajiro Kamibayashi and four minors, Tashme. RUTHVEN, Ont.—Mitsuji Yamamoto, Tashme. PORT CREDIT, Ont.—Matsuichi Seo, Tashme; Mariko, Asako, and Matsunosuke Hamade and one minor, Tsugio Tanjito, Lemon Creek; Jujiro, Samejima, Tadao Miura, New Denver. CLARKSON, Ont.—Sadayo and Yuji Sasaki and two minors, Tony Katsuno, Tashme. OTTAWA, Ont.—Naka and Fukutaro Seto and one minor, Kazuo and Mosaye Uyesugi, Tashme; Eva T. Omoto, Slocan City. SUMMERVILLE, Ont.—Setsuko, Wakano, and Yoko Koyanagi, Tashme. ALLENDALE, Ont.—Yaeko, and Jun Yanagawa and two minors, Fumiye Yanagawa, Tashme. BAYFIELD, Ont.—Ideko Miyo, and Shigeji Kadonaga and four minors, Tashme. NIAGARA LAKE, Ont.—Akira B. Sakamoto, Tashme. FORT WILLIAM—Shinjiro, Nui Kitagawa and one minor, Isamu Watanabe, Tashme; Teruichi, Tokusuke, Sachiko, Toshiko, and Tsuguko Abe and three minors, Lemon Creek; Bunshiro, Eichi, Teruo, and Haru Iwasa and two minors, Slocan City. KINGSTON, Ont.—Michio Tomihiro, Tashme. NIAGARA ON LAKE, Ont.—Reiko Mataba and one minor, Tashme. SCARBOROUGH JCT., Ont.—Matsujiro and Masaye Yamade and three minors, Lemon Creek; Mohachi, Chiyoko, Tamako, and Yoso Kawasaki and one minor, Slocan City. GERALDTON, Ont.—Yeitaro and Sueo Kawano, Lemon Creek; Yasuo Eguchi, Shigeo Hamasaki, Slocan City; Aisuke Sakurai, Rosebery. BEAMSVILLE, Ont. — Tsunesuke and Yoshio Tokiwa, Lemon Creek. GRIMSBY, Ont.—Mototaro and Ayako Makino, Kotono Makino and one minor, Lemon Creek. CHAPLEAU, Ont.—Chizuko and Sumi Morita and one minor, Lemon Creek. BRADFORD, Ont.—Yoshio and Masano Kanda, Slocan City. PORT DALHOUSIE, Ont.—Ichiro, and Setsuko Matsushita and five minors, Kei, Mary and Ei Hotta and one minor, Slocan City. BELLE RIVER, Ont.—Shigeru, Kumiko, and Tomo Kawasaki and two minors, Slocan City. ISLINGTON, Ont.—Yoshi, and Yoichi Yasui, Masato, Harumi, Emiko, and Hana Tsukamoto and one minor, Satsuko E., Roy Y., Fusa and Fukumatsu Fujii, Shiro, Shoichiro and Haru Yamashita and two minors, Slocan City. OAKVILLE, Ont.—Tanejiro and Miyo Hayashida and six minors, Slocan City. JACKSON POINT, Ont.—Mineo and Hitoshi Nekoda, Slocan City. VINELAND, Ont.—Yoshiko, Senji, and Yuwa Sano and one minor, Rosebery. TIONAGA, Ont.—Kinjiro, and Yaeko Seko and four minors, New Denver. FOLEYET, Ont.—Hideo Oda, New Denver. RIDGETOWN, Ont.—Shigeru, and Yaeko Kido and four minors, New Denver. WESTON, Ont.—Chikao Kageyama, New Denver. GLEN ALLEN, Ont.—Shigeichi, and Koharu Sano and three minors, New Denver. KITCHENER, Ont.—Masaaki Tsujioka, Rosebery.

MONTREAL, P.Q. — Kinji and Kimiyo Hayakawa and one minor, Brookmere. Mrs. Fujiko Kondo, Grand Forks; Hajime J. Horiuchi, Vancouver. Masaji and Kimiko Kondo, Tsuzo Nakamura, Asano, Akiyoshi and Kitsuko Nagami and five minors, Yuriko and Ichiro Ishihara, Kazuki, Kikuno, Michiko and Hichita Ishihara and two minors, Hisayo and Yuko Nagai [illegible] two minors, Waki, and [illegible] Hoshizume, Toniei and [illegible] Mizutani and one minor, [illegible] Hayashi, Asayo, Asako and [illegible] minor, Masae, Chiyomi and [illegible] ako Wakabayashi, Seiji [illegible] Naka Takahashi, Tashme; [illegible] and Masao Ishii, Greenwood; [illegible] and Shiro Koyama, [illegible] Sumiye Miyake, Slocan City; Mary and Tomi Mizuhara, New Denver. FARNHAM, P.Q.—[illegible] and Masu Kajiuchi, [illegible] mamoto, Kanagashira and [illegible] Koyama and three minors, Tashme; and Senzo Yamamoto, Slocan City. VALLEYFIELD, P.Q.—[illegible] Kabako Akumoto and two minors, New Denver.

WINNIPEG, Man.—[illegible] Irene Murata and two minors, Fujiko and Sadanori Kikuchi and four minors, Miyoko [illegible] Sumiye and Morrichi Nakazawa, Tashme; Koto and [illegible] makawa, Slocan City; [illegible] Tsujimura, New Denver. SHILLEY, Man.—Tsuruo Kijide, [illegible] Akasaka, Kyutaro Fujimoto, [illegible] ichi Nosaka, Tashme. FORT GARRY, Man.—[illegible] Tashme. RILEY, Man.—[illegible] Kiso, Sumiko, and [illegible] and two minors, Tashme. WHITEMOUTH, Man.—[illegible] neno Oye and three minors, [illegible] sushiro Matsubara, Slocan City. MOOSE JAW, Sask.—[illegible] Yoshiye Tanaka and two minors, Sukeo and Kazue [illegible] one minor, Atsuko and [illegible] and four minors, [illegible] Taku and five minors, Tashme.

WATERWAYS, Alta.—[illegible] and Sueno Shikatani, [illegible] Takashi and Shizue Miyagishima, Aiko Nishimura, [illegible] Lemon Creek; [illegible] and Keiji Tokitsu, [illegible] Tome Isozaki and two minors, Hisao Kikuchi, [illegible] Kozai and two minors, [illegible] and Fumiye Nishimura, [illegible] Misumi, Ishida [illegible] Ishii, Yoshie and [illegible] Mineyoshi and [illegible] Tokitaro Fujibayashi, [illegible] Bando, Takezo Uyeno, [illegible] teishi, Hideharu [illegible] Misumi, Slocan City. PICTURE BUTTE, Alta.—[illegible] nor, Tashme; [illegible] Spences Bridge; [illegible] Saburo Nishihara and three [illegible] Donald Suye and [illegible] two minors, New Denver. RAYMOND, Alta.—[illegible] Ida and three minors, [illegible] Matsugi Shimokura and two minors, Tashme; [illegible] Yasuto and Shizue Oda and [illegible] minors, Slocan City. CRANFORD, Alta.—Chieko, Meiko, [illegible] Aki, and Tomotaro [illegible] one minor, Tashme. LETHBRIDGE, Alta.—[illegible] Kichipiro Motokado and [illegible] nors, Tashme. STIRLING, Alta.—Wataru, Hisashi, [illegible] and Kazuji Shimozawa [illegible] minors, [illegible] kano Nakamura and two [illegible] Tashme. COALDALE, Alta.—[illegible] sako Mitsubayashi [illegible] Tashme. VAUXHALL, Alta.—[illegible] Ichisaburo, Akira, [illegible] Masu Ito and four [illegible] Creek. MAGRATH, Alta.—[illegible] matsu and [illegible] City; Alice [illegible] ver. LAKE LOUISE, Alta.—[illegible] norn and Chise [illegible] two minors [illegible] Nagai and five [illegible] City. CASTLE MTN. [illegible] shio and Fusae [illegible] nors, Slocan City. TEMPLE [illegible] —Kiyoshi and [illegible] and two mi[illegible] LENZIE, Alta.—[illegible] Fujiwara and three [illegible] City. BARNWELL, Alta.—[illegible] Kitagawa. [illegible] Alta.—Kino [illegible] nors.